



## **FAMILY-RELATED TRADITIONS AND RITUALS IN FERGANA VALLEY KARAKALPAK: TRADITION AND MODERNITY**

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### **Abstract**

In this article, the traditional and modern aspects of the family traditions and rituals of the karakalpakas of the Fergana Valley are highlighted on the basis of existing scientific literature and analysis of field – ethnographic materials. Also, as a result of the interaction of karakalpakas with local Uzbek ethnomedanians, unification processes in customs and ceremonies were reflected.

**Key words:** Ethnos, Karakalpak, family, marriage, ceremony, wedding, tradition, bold, levirat, sororat

### **Introduction**

One of the important ethnographic signs that distinguish each nation from another nation is its rituals [1.73]. Throughout the several thousand-year history of mankind, there have been different cultures. Each culture is undoubtedly formed under the influence of a certain Ethnos or ethnic community. Within different ethnomadanities, traditional culture is an expression of traditions and rituals that have been passed on and preserved throughout its centuries as an inheritance from ancestors to generations.

In the research on family relations, in particular, marriage, upbringing of children and the traditions and rituals associated with it, it is noted that matriarchal and patriarchal procedures were preserved in a certain sense in Central Asia until the beginning of the 20th century.

### **Research Methodology**

In the scientific literature, in the early nineteenth century, there were mainly two forms of the family in the peoples of Central Asia, the first of which was referred to as "large patriarchal families" and the second was referred to as "small", "ordinary families" [2.160] or "small individual families" [3.165].

At the end of the XIX beginning of the XX century, the number of members of the Valley Karakalpak families was larger than that of the Uzbek families. Karakalpak families have long lived together with children, sons, brides, grandchildren in one





pile. Usually in the Karakalpak households, household, food, household items and products as well as pet animals were common.

The Customs and traditions of the karakalpakians were similar in many ways to those of other peoples of Central Asia. These processes took place in connection with people's thinking, lifestyle, feelings, spiritual experiences and their religious reflections.

It is known that in scabies, too, there is a specific family, its structure, family interaction, traditional types of marriage: "exogam" and "endogam" [4.].] "levirat" [5.] and "sororat" [6.] such types of marriage have been living for centuries .

Exogam and endogam types of marriage are the remains of a primitive collective system, considered one of the marriages, preserved in the way of life of mankind for many years. In the Fergana Valley, endogam marriages have been largely preserved firmly among the gypsies, this situation is due to the fact that the stalactites left from the long-term castration endogamy of the Gypsies have reached our present day [3.166].

Exogam had different attitudes and attitudes among different peoples towards marriage. A number of ethnic communities, mainly in the Uzbek, Tajik peoples, if this marriage is approved, exogam marriages are banned in Kazakhs and Kyrgyz. Such a restriction in marriage changed under the influence of the ethnic environment. Exogam marriage in Valley Karakalpak ethnic groups was considered strictly [7.43]. L.S.Tolstova notes that in the XIX century in the Valley Spruce, this restriction was eliminated. The limitation of exogam marriage was largely due to the fact that Samarkand and Fergana ethnic groups lived in an inoethnic environment and severed their ties with seeds that could enter into marriage as well as from their native lands of their own age [8.25].

### **Analysis and Results**

In the families of Valley Karakalpak was associated with the decision of the father, who was the head of the family to marry a son, to marry daughters. As in all the peoples of Central Asia at the beginning of the XX century at the end of the XIX century, in the Karakalpak families, girls entered into marriage at the age of 13-15 years, the guys at the age of 17-18, and in some cases at the age of 15 [9].

On the basis of comparison of field-ethnographic materials collected in Andijan, Namangan and Fergana regions of the Fergana Valley entering the territory of Uzbekistan with the information in scientific-ethnographic literature, it is possible to observe that the traditions of communion characteristic of the Fergana Valley population are the priorities in family ceremonies. But, of course, during this





period, there were also universal aspects in the traditional family traditions and rituals of Central Asia, in particular, the Fergana Valley Karakalpak.

Karakalpak guys could marry Uzbek girls. However, the girls of Karakalpakstan could not be married to Uzbeks, and this issue was discussed in a collective order. The most important reason for this was in connection with the amount of thick. A large amount of thick in the family relations of Karakalpakstan can be explained by the fact that the patriarchal – seed relations in them are preserved [10. 136-181]. Poor and poor families have been forced to collect thick money all their lives. In contrast, the amount of thick in Uzbek weddings was not so large [11. 195-200]. According to data given 9-10 head cattle, food products and money, accordingly identified with different equivalents of medium – sized Karakalpak householdonlarda thick at the beginning of the XX century to the end of the XIX century. Cattle or horses brought to the House of the bride as thick were slaughtered and distributed to the inhabitants of the village. This udum was called "milking" (milking). T.A. According to jdanko, all the seeds of the bride participated in the ceremony "milking", and among them one slaughtered the living and distributed to the whole ovule" [7]. 157].

In scientific literature Karakalpak traditional wedding ceremonies are shown in several stages in terms of character [12. 115-122].

Specially:

- 1. Reconciliation ceremony**-according to this tradition, the fathers of the guy and the girl have pre-attached the fate of their children. At the ceremony, all organizational issues of the wedding are agreed, and the time of the wedding is set.
- 2. A small banquet**-this ceremony is also called the wedding of Fatiha, ("Pato wedding" or "kishkina toy"). The wedding of Fotiha took place in the bride's House. A gift-greetings were sent by the groom to the bride's House, and a small reception was arranged between the Wells.
- 3. The main banquet** was considered a wedding ("neke – toy" or "big toy"), and this ceremony was also held in the bride's House.
- 4. Reception at the groom's House**-this ceremony was considered the main solemnity part, where the groom's House will be held.

In the past, parents in the Valley Karakalpak ethnic communities adopted their children from a young age, "cradle to cradle" [11. 200] the tradition was followed. The process of reconciliation between the people of mutual dignity was preceded by the birth of their children, who were well in the distant times of their women. This udum is a "reasonable tone" in the Ferghana Karakalpak [12. 115.] name-driven . In a family of well-groomed Karakalpak caught in the "aglay quda tusu",





the side where the son was born, the girl gave the handkerchief to the side as the first sign of engagement. The general form of marriage in this order is common among the Valley Ethnos, it was also called the "marriage of babies" [2.164]. In the Turkic peoples, this custom was named differently. In particular, "cradle Kitty", "waist quda", "ear tooth", "gohvaro Bakhshi" [2.165], etc. the G.

It is important to note that the tradition of uniting children from infancy was common in nomadic peoples compared to the peoples of the OT. V.P. Nalivkin said: "this situation is related to the size of the thick in nomadic herdsmen peoples" [11.200].

Igido Jonuzokova Havizakhon KHamdamova Kimehonning undeclared namiangi Norin foman Kemobani jaboshi shivchi Iskandoi and Mamazhonga ontgan asrning 60-yillarida kulakpti udum kudllanilib 1980 Yilda burl eagle ekan [9.].

As children grow up, traditional wedding ceremonies were held in Karakalpakas, such as "arrival night", "bash baylar night". The ceremony was attended by the parents of the bride and groom directly. For the ceremony, the groom's side came to the bride's house with a gift – greetings and mutually agreed. In Uzbekistan, this custom was made in the name of matchmaking, and in addition to the parents of the groom, their close relatives also took part in the matchmaking.

The literature does not provide information on how many stages the reconciliation process took place and the processes before it. In our opinion, before the ceremony of reconciliation, issues such as with whom to be in the code, the choice of the bride, with whom to be recommended the bride, have also been resolved. In addition to the above tradition of "reasonable smoke", Karakalpakians carried out a mutual matchmaking relationship between their seeds, relatives or with their recommendations [9].

Also in the valley there were several traditions, such as "opened the face" (bet ashar), "roadblocks" (jol toshuv), "milking" ("milking"), "returned to the cabin" (idis returned), "bride fell" (bride fell) at the wedding ceremonies.

Such traditions associated with wedding ceremonies were also held in Uzbek families. The contrast side was a bit simpler and more compact in appearance.

In Mangites, which is one of the seeds of Spruce, there is a special ritual of wedding weddings, according to which the groom came to the bride three days earlier. This ritual "with folds" [9.] called. It turns out that the groom comes to the bride with his aunts, that is, "false grooms". The girl was considered chaste if the groom came out of the bride's house with folds. A glimpse when the robe is thrown out.

One of the traditions of antiquity and specific traditions of Karakalpakstan has a special emphasis on the habits of "Game of slavery" and "escape from the girl" [2.





168]. The game udumi of the fortress is three in the majority of the peoples of the Middle Ossetia and Kazakhstan. This habit was mainly preserved in the semi-farmer Kyrgyz, Kazakh, Karakalpak, Turkmen and O'trak Uzbek and Tajik. During the period under study, the bride remained at her home after the marriage was read in the Valley Karakalpak ethnic communities.

But there are conditions for the groom to come secretly to the bride's House. This habit was called "kuyeuleu" or "kuyeulep Juru", which lasted several years [12. 119]. If at this time interval they had children, then the bride was brought to the groom's house with a crib. The custom of "Kuyeuleu" was not able to fully give the thicker, and economically disadvantaged families. Undoubtedly, this udum can be considered one of the remains of matrilineal marriage. Khorezm karakalpaklari were also used to this custom. However, in Uzbek families, such a tradition is not accepted. The researcher double Nalivkin also stated in his works that this type of receipts does not exist among the population of O'troq [11.].

The thick matter, which was one of the most important conditions of the wedding, was of great importance in the Valley Spruce. The amount of "thick moles", "thick moles" is much higher in Fergana cattle, except for the money given several head cattle. Thick in its essence has the same in common. Only because of the Economic Form, lifestyle, socio-economic status of Ethnos were distinguished by their distinctive and local features.

Levirat is a tradition that has remained from the patriarchal-seed system of many peoples, the root of which dates back to the distant past. In history, several examples can be cited for this. In particular, levirat has been preserved for many years in evrey, dogistan, Turkmen and Kazakhs. Levirat has been used in social life in the peoples of Central Asia, including Karakalpak family relations.

According to 92-year old informant Akbarova Atirkhan, Lev ur tradition was encountered in the village of Khovos until the 60-70 years of the last century [9.]. One of the peculiarities of levirat is that the family is associated with the death of the husband. According to the traditional customs of Karakalpak women, in this case, the widow is married to either the brother or brother of the spouse, or to one of the close relatives. If the husband's brother is a minor, he is waiting until his adulthood. In any case, the scabies preferred to continue their seed on their own. Therefore, they say, "we feed our orphans ourselves", "we do not leave orphans to others" (jesirimizdi do not give to another) [12. 112].

Especially this tradition is strictly practiced when the widow has a child. Karakalpakians also describe levirat as "all the same in our own way" [9]. The remarriage of the widow to the relatives of the husband was associated with the fate





of the thick, mahr and finally children as an economic matter. In the imagination of some peoples, Lev qalin was not associated with Kalin, but was also accepted as the continuation of the descendants of the deceased by his relatives.

The religion of Islam is widely spread by the Sharia rules of the peoples of Central Asia from the widowed woman whose husband died at the time of the funeral "do you have a burden?"(are you pregnant?)- will be asked. This issue established the right of the widow to a father for her child, which can be born after the death of her husband. It is also a tradition that the father of a child who will be born after the death of the husband of a widowed woman is known in advance, and that a woman should "brighten her face" before the neighborhood and the public. This rule is also reflected in the family law of the Republic of Uzbekistan, according to which the child born within 300 days after the death of the husband is considered a child born in the marriage of the deceased husband [13.].

Stressing on the relationship of the Karakalpak family, V.Nalivkin: "...in nomadic peoples, this issue was resolved in a different way. They say that" [11.231] with one of the brothers of the deceased husband should be reckoned.

The term Sororat was first introduced into scientific circulation by George Frezerman. According to the tradition of Sororat, a man who was married to a woman was in a marriage with his sisters at the same time or at some point in time. This marriage happened either at the time of the first wife's life, or after her death. Although Sororat is rare, but in the families of Fergana Karakalpak, this tradition is encountered.

Norkozieva Saghkhon, who lives in the Telman neighborhood of the village of Forestbek of Andijan region, married and died in 1952 in the place of her sister and suffered sororatt [9]. At the moment, the informer is 104 years old. 6 of his sister and 9 children were raised in Baku. Salomat Ayah said that he did not want to give his sister's children at the discretion of a stranger.

Sororat is explained by the tradition of giving his sister instead of his sister, who died after the mutual agreement of the wedding of the parents of the bride-groom. If the tin money for the transferred girl was given before the wedding, then it was also possible to cancel the wedding on the account of the return of the tin. If a woman died after the wedding, she married her sister. In this case, the thick is not returned.

In the middle of the last century, Valley Karakalpakstan experienced specific changes in marriage, family relations. In particular, mixed marriages, marriages between Uzbek and Karakalpak youth increased. In the 40-50 years of the XX





century, the traditional wedding of spruce, which lasted 4-5 days, was simplified and at the same time achieved its passage in one day.

Integration processes accelerated under the influence of the Uzbeks in Karakalpak villages, which have close ethnomadani relations with the Uzbeks and are adjacent to the local population of the resident area. This situation was also evident in their family relations. The division of large families from the second half of the XX century, the separation of children as a separate family in the farm accelerated. According to informants, karakalpakians were completely mixed with Uzbeks and "Uzbeks" [9]. Although their customs and traditions were common to weddings and maracas with Uzbeks, at the same time some ethnic aspects were preserved. In particular, it was considered unusual for Karakalpak brides to call it was considered unusual to call mother-in-law, mother-in-law and father-in-law sisters by their names. Sometimes when asked who the mother-in-law is, who the bride is: "we will be the neighbor of the so-called" - those who introduced themselves. [9]. The informant Mamatkulova Zahro noted that her mother-in-law had broken her marriage to say "they were gone" by her father-in-law to whom she had been called from the street [9].

Koda-andianism with local Uzbeks began to flourish from the 70-80 years of the XX century. There were no differences in this regard when it came to Steam. In the information obtained from the Karakalpak population of Kemaboshi village of Narin District of Namangan region, mixed marriages have been in existence since 30-40 years and wedding ceremonies recognize the commonality with Uzbeks [9]. In the Balikchi District of Andijan region, it is noted that mixed marriages increased from 50-60 years of the XX century. During this period, the woman, who had been a bride from the Uzbeks to the village of Karakalpak named Khalfachek from the village of Chinabad, has been called "sartmomo" until now [9].

Field materials collected throughout the Fergana Valley in different years indicate that mixed marriages occurred with some variations in different areas of the Valley. The kargalpak occurred later in the inhabited areas of the GOG, and in the regions adjacent to the Uzbeks earlier.

The study of traditional traditions and rituals of the Uzbek, Tajik, Kyrgyz, Karakalpak and other ethnic communities on the basis of the materials of the Fergana Valley shows that by the beginning of the XIX-XX centuries, ethnic aspects in this area were more predominant than the general aspects.

Such a commonality in traditions and rituals has its own historical basis, which is explained by the fact that the ethnogenesis and ethnic history of these peoples are one, their cultures are formed in a single ethnomadanic environment.





## Conclusion

The Polytechnic composition of the Fergana Valley provided for the intensification of ethnosexual relations in this region. When studying the state of ethnic processes in the Fergana Valley, which arose at the end of the XIX beginning of the XX century, S.Gubaeva explains it as follows: by the years of 1907, the growth and condensation of the population had a serious impact on the processes of consolidation, integration, assimilation of the cultural rapprochement of the population of the Fergana Valley and created favorable conditions for the development of ethnoslararo relations in the country [14.]. The confusion and generalization of the traditions of the Karakalpakstan of the Fergana Valley also testifies to the rapid development of ethnomadanic relations between them.

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